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S E R M O N

ON THE

LOVE OF COUNTRY.

Preached before the FIRST COMPANY of
BELFAST VOLUNTEERS, on Sunday,
the 19th of July, 1778,

BY THE

Rev. JAMES CROMBIE.

ANNO 1778.



SERMON, &c.

MATTH. XXIII. 37.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

IT hath been urged as an objection to the gospel, that it no where inculcates public spirit, or the love of country. Was this charge founded in truth, it would render our religion exceedingly questionable, as to the origin it claimed. Did it make no provision for this leading affection, we could scarce regard it, as a religion from the

Father of the world. The love of country being an universal passion, must have been infused into the breasts of men by the inspiration of God; of course we could not but expect that in a revelation vouchsafed by him, for the instruction of the world, its improvement, like that of our other natural affections, would be taken care of, and encouraged.

It must indeed be allowed, that the author of our religion did not formally explain wherein the love of country did particularly consist. Upon this subject, the nations at his appearance were not prepared for instruction. Among the inhabitants of Judea, the love of country was a contemptuous disdain of every country, but their own: among the Romans, it was an insatiable thirst for universal empire: among the dispirited Greeks, it was an ignominious rivalry, which should be most forward to bend the suppliant knee to imperial Rome. This noble affection was universally perverted. In place of forming a correct attachment to country, it
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shot forth into directions, not more repugnant to the laws of humanity, than inconsistent with the principles of sound policy. For the nations fought not to secure, but to enlarge their dominions; not to maintain their own freedom, but to make others slaves. It was this rage for conquest that carried Alexander through the world, and which afterwards employed the arms of Rome more effectually to enslave it. This enormous passion, which spread desolation through the earth, trampled upon the rights, and rioted in the blood of mankind, they dignified with the sacred name of love to country. An immediate attack upon these modes of heroism, to which the perversion of this noble affection had given birth, might have inflamed the distempers it meant to correct.

Jesus therefore proposed, by another method, to recover the world to juster views, and nobler sentiments, upon this important subject. He did not directly attack the disorders that prevailed, but
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he struck deep at the root from which they sprang. Against every exorbitant passion, against every species of injustice, violence and oppression, he entered the severest prohibition. By all their hopes of happiness, he called upon mankind to supply the place of these vices with humility, meekness, and acts of mutual complacency and universal good will. As an enforcement to these virtues, he directed their attention to the one only supreme being presiding at the head of nature, to regard him as the father of the universe, and to consider themselves as his offspring, formed by his hand for a mutual communication of kind offices one to another. Deep reverence for God, and its kindred principle disinterested love for man, Jesus inculcated as the high governing principles of human conduct. By labouring to establish an universal rectitude of sentiment and principle, he laid a permanent foundation for every species of virtuous attachment. By improving the heart, he purified the source of action ;

action; and deeply interesting to the soul, were these motives from which he recommended the due exercise of the social affections.

That benevolence, which he inculcated upon his hearers, was not to terminate in a restricted partial regard to themselves alone, but to expand into a generous affection for all mankind. Its warmer rays, however, both by his example and instruction, were directed to embrace the more interesting objects of the community, to which they more immediately belonged. In this foundation, which our saviour laid for the exercise of social affection, the love of country was provided for. It was established in virtue, and corrected by sentiments which virtue approved: hence it would acquire its proper tone, and on every just occasion operate with steadiness and vigour.

But as the religion of Jesus was exemplified in his life, from his own practice, we may judge in what estimation he held the love of country.

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His public conduct was a continued exercise of this affection, carried to a height which never hath been surpassed, nor equalled. From the words of the text, it appears, that, on the occasion which gave rise to them, he was affected to a degree almost beyond the power of language fully to express. We challenge the records of the world to produce an address, from the most distinguished patriots of ancient, or modern times, so full of sentiment, tenderness and sensibility, as this which he poured forth over Judea the land of his nativity.

As a pattern, and a teacher of righteousness, he had exerted all his influence to recover his country from these internal corruptions, which were accelerating upon it the judgments of heaven. His affectionate attachments and virtuous labours, they had treated with indignity and insult; and at this very time, with the most intemperate keenness, they were hastening forward the dreadful scene, in which they were to
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embrace their hands in his blood. He had experienced their violence, he knew their designs, he foresaw the issue ; yet under a full view of the deep distress in which he was soon to be involved, he felt not for himself, he felt only for his ungrateful country ; and in these affecting words, he lamented the impending ruin, which, by unceasing exertions of the purest love of country, he had long laboured to avert. *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.*

From these previous remarks, we cannot but perceive, that the love of country is encouraged by our religion, and in a remarkable manner countenanced by the example of its author. It cannot therefore be improper occasionally to explain and recommend this most important duty. It claims our attention with peculiar propriety, at a season when its exertions may be soon

called forth, to repel the attempts, and chastise the ambition of a restless people, the ancient rival, and the avowed enemy of our country's greatness.

In discoursing further upon this subject,

I shall first consider wherein the love of country must be supposed to consist.

Secondly, I shall remark these principles upon which this affection will depend for its usefulness and activity.

It cannot be expected, that I should be able to do justice to this subject within the limits of a short discourse. All, therefore, I propose, is to select and arrange the greater lines of this affection, and to point out the more important principles upon which its just and regular exertions will depend.

In the first place, it is never to be supposed that attachment to country should encroach upon the general benevolence of the heart, or that it is inconsistent with the love of mankind at large. Universal good-will forms an important part of our social nature.

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It is an active principle, breathed into the soul of man by the inspiration of his maker ; and unless where soured by accidental causes, or hurt by injuries deliberately inflicted, it contemplates the whole species with sentiments full of complacency, and ceaseth not to wish that prosperity and happiness were equally diffused through the whole. These distinctions, by which we are variously combined into separate societies, are not found to obstruct the natural flow of the kind affections. Their warmth spreads itself wide as the circle of life and being. This is by the appointment of God, and must not be counteracted by the narrower associations, to which we more immediately belong, nor be absorbed in that stronger current of affection, by which we are led to embrace our country. When this attachment is bound up in contractions of spirit, that look with a jealous eye at the nations around us, it degenerates into that vicious ambition, which aspires after conquest, and

which terminates in the oppression of other states, or in the ruin of our own. I therefore observe, that the love of country must not be suffered to impair that general good-will we owe to mankind at large.

Because, in the next place, true patriotism is so far from being inconsistent with universal benevolence, that in this last the foundation is laid for these separate societies, which, from situation, neighbourhood, and a peculiarity of circumstances, we may be led to form. Mankind at large is an object too vast, for the activity of an individual to be sensibly felt through: hence, he naturally embraces those more immediately around him, as the more interesting objects of his social affections. From family, which forms the nearest connection, they pass onwards to friends, acquaintance, and neighbourhood; they proceed, forming circle beyond circle, till they reach that which bounds the community to which he belongs. Settling around it, as to their stronger effusions,

effusions, they become stationary. And in embracing this round with all the warmth of heart and affection, consists the virtuous love of country. In that peculiar ardour, however, with which this attachment is inspired, we ought never to forget, that we are members of the greater community of mankind. When competitions arise, the interests of country are to take the lead; and though the regard we pay to them will not justify an infringement upon the rights of others, yet it calls upon us to assert, and vindicate our own. In a word, that the general benevolence of the soul might not be lost in being too widely diffused, country is adapted to collect its rays, and furnish out objects exquisitely suited to exercise and gratify our social nature.

For it is, in the next place, to be observed, that the community to which we belong forms this important object, by comprehending within it all our interests, from the nearest to the most remote.

remote. In contemplation of this, the love of country operates like an instinctive affection. We can regard no object with indifference that hath the feeblest connection with it. So powerful is the energy of this noble passion, that by an irregular turn, it will lead us to set a value upon peculiarities, which ought rather to be relinquished. But let even its extravagancies be mildly censured; they are shoots from an affection innate to the soul, excellent in its nature, and great in its effects.

But the interesting objects, that stand arranged before the patriot's eye, are parents, children, friends, and countrymen. He considers their prosperity as the great end of political union, and regards every measure with resentment or approbation, as their freedom and happiness are affected by it. The interest of the community, as it results from a due distribution of happiness, so far as equal laws can provide for it, forms that object to which the love of country should be invariably directed.

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If the well-being and happiness of our fellow citizens are suffered to disappear, affection for the community becomes an attachment without a meaning and without an end: or, what is worse, it is lost in pursuit of schemes, that terminate in views purely selfish. Public spirit rising above these considerations, must be supposed to direct its attention to a common interest, and to regard the advancement and security of it, as being of infinitely greater importance than the success of private schemes. Nay, love for country should pass along, from these living objects to which it is more immediately directed, to the customs, manners, laws, and even to the very soil upon which the community lives. This noble affection, like a river fed by various streams, would, by these inferior attachments, acquire expansion and enlargement.

But in the next place, I observe, that the CONSTITUTION under which we are protected, and upon the stability of which our interests, nay our existence

as a free people depends, forms the most interesting and important object of public spirit. It encircles within its bulwark every object of private and public affection. In the original frame of that government under which we have the happiness to live, a security was formed for the undisturbed enjoyment of all our privileges, as a people amenable only to the laws we made. Equal government was established, and a just distribution of power provided for its support. The great principles upon which the constitution was built, were so happily combined, that while they formed a check upon each other, they gave stability to the whole. In its original structure, provision was made, so far as human wisdom could provide, against the turbulence of the people, the ambition of the nobles, and usurpations of the crown. By securing freedom to the legislative power, and ascertaining the limits of the executive, the rights of the community were established upon a firm foundation. Li-

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berty and property were held forth and guarded as the unalienable possessions of every citizen.

This constitution hath been the envy and admiration of the nations around us ; and if maintained inviolate, would render us happy at home, and respectable abroad : of course, it justly becomes the most important object of patriotism and public spirit. These measures of affection, that are scattered among the various objects which our country comprehends, should run together and meet here, as at the very centre of our political existence. Men and measures may vary ; this administration may be right, that wrong ; the politicks of to-day may be expelled by those of to-morrow ; but the constitution itself ought to be regarded, as a fixed permanent object.

A lover of his country will look beyond the variable turns of political administration, and form his judgment of their rectitude by the constitution itself. He will carefully distinguish between the constitution of his country and the

governing powers to which it may be committed : he will consider the latter as the great national trustees, responsible for the sacred charge committed to their care. Deeply interesting to every member of the community is the conduct of administration ; their all is entrusted to their integrity and uprightness. They have a right, even with a jealous eye to remark its proceedings, and to remonstrate against every deviation from the principles of the constitution, upon which their lives and liberties depend, and with which they must stand or fall. Errors of judgment should with indulgence be remarked, but deliberate schemes of subverting the great foundation of our rights, by shaking the constitution upon which they depend, cannot but fill the patriot's breast with alarming apprehensions. To love *our* country is to revere *its* constitution. It is the correctest public spirit : " like vigorous health, it should constantly beat with an equal pulse ;
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and, like the vestal fire of old, never be extinguished."

In these short, and but imperfect remarks, I have endeavoured to represent wherein the love of country consists. I have observed that it is a branch of universal benevolence, in its stronger operations restricted to country; excited by the interesting objects it comprehends, and chiefly directed to that happy constitution upon which all our various interests depend.

I am now, as proposed in the second place, to remark these principles upon which this noble affection will depend for its activity and usefulness.

A belief and persuasion, that the love of country should take the lead of our social affections, is no absolute security for the due exertions of public spirit. Partial views, or a corruption of manners, may give it a wrong direction, or render its operations weak; or, what is still worse, destructive to the cause it ought to vindicate and support. As a preservative against every hurtful

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extreme, and as a security for its happier exertions.

It is, in the first place, obviously required, as the very foundation of rational attachment to country, that we form just ideas of its constitution. If this is neglected, the public affections have no object to which they can be directed. Mistaken views may give rise to wrong attachments; ignorance of the subject may create indifference. In the one case, public spirit will be ill directed; in the other, it will not be felt at all. So various are the pursuits of men, so opposite their views, and there is so much selfishness in them all, that in the bustle of private interests, just conceptions of the constitution of our country may not have been distinctly formed. The more extensive the empire, the more complicated its operations, the more requisite it is to acquire just views of the constitution itself, by which all the measures of government should be regulated, and to the support of which they ought to be
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invariably directed. If we are to seek for ideas upon this subject, we shall be at a loss to decide whether the complexion of the times are hostile or friendly to our country's interest. Corruption may be at work upon its vitals, before we suspect its approach; and while we are separately pursuing our narrower schemes, the constitution, upon which the interest of the community depends, may be involved in storms, to the beginnings of which we paid no attention. Hence, in order to the just and regular exertions of patriotic virtue, every citizen should form to himself distinct apprehensions of the constitution under which he lives. He will then discern of what importance it is to maintain it inviolate, and what these public exertions are which this end requires. He will see the true object of public spirit, understand the duty of a citizen, and be enabled to concur, not with this, that, or the other political faction, but, with the true lovers of his country, to support its independence and dignity.

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How much is it to be wished, that the knowledge of country, and the culture of the public affections, were considered as an important and necessary branch of modern education.

I, in the next place, observe, that true patriotism must be supported by a disinterested enlargement of soul. Be the ideas of country and constitution ever so clear and correct, yet if they are not accompanied with a dignity and firmness of mind superior to the various arts of corruption, patriotism is but concealed treason. In public, as in private life, men may sin against the clearest conviction. The history of every nation exhibits examples of political corruption. Every lover of his country, as an additional security for his purer principles, should contemplate these instances in that disgrace and infamy which they entailed upon their authors. True public spirit ought not to deviate from the line of integrity. Should the most flattering prospects open, should wealth and honour, should all that ambition

ambition calls enough (if a resting-place ambition hath) solicit acceptance, if country forbids, they must be rejected, not only with firmness, but indignant contempt. For what are these trophies, if with impious greatness we stalk after them through our country's ruin.

The patriots of ancient times, when unable to stem the tide of corruption, hid their heads in obscure retirements, unwilling to witness the ruin which their labouring efforts could not prevent. This conduct indeed expressed the anguish of their spirits; yet it partook more of indignant pride than just patriotism. The love of country forbids a desertion even at the worst of times. The true patriot, uncorrupted by the most flattering allurements, and unsubdued by the gloomiest prospects, will maintain his station, and exert his activity to the last, firmly resolved to support his country or to perish in its ruins. It was this generous attachment to country, supported by a noble enthusiasm, that enabled the States of Greece,

Greece, in her better days, with a handful of her virtuous citizens, to repel the invasions and disperse the mighty armies of the East. Every citizen was a patriot, and every interest gave way to that of country. The same patriotic affection, and generous enlargement of soul, will, in every age, terminate in the same glorious effects.

But further, in connection with this noble disinterested attachment to country, I remark, as necessarily conjoined with it, that the various ranks of society should faithfully discharge the duties of their respective stations. A correct view of what country implies, and an enlargement of affection towards it, terminating in nothing beyond mere speculations, are of little consequence to the community. Speculations may amuse, but if separated from action, they will contribute nothing to the prosperity and greatness of our country. Activity must pervade every link of the great chain of political union. Every department should be occupied,

pied; and every station filled with usefulness.

The natural strength of a nation results from the joint industry of all her citizens. In the social, as in the natural body, its health and soundness will depend on its various members regularly performing their respective functions. In proportion as any of its classes are indolent or refractory, the harmony of the community is disturbed, and its operations enfeebled. The higher ranks cannot say to the lower, we have no need of you; nor the inferior stations to those above them, we have no dependence upon you. Like an arch, in which the lower stones are as necessary to its firmness as the higher, we form but one compacted body, whose stability depends as much upon those above as upon those below, and whose happiness must result from the united exertions of the whole. He who faithfully performs his part, in the meanest station, contributes, within his sphere, as much to his country's prosperity,

perity, as he that discharges his duty in the highest.

These in the upper stations, to whom the inferior have delegated the powers of government, ought to demonstrate their love of country, by discharging their trust with fidelity and honour. They have no right to usurp a greater latitude of power than they have received. They have no right to employ it to any other purpose but the good of those who have committed it to them, not as a power they might use at discretion, but as a trust for which they are strictly responsible. On the other hand, those in the lower ranks, by all their regard for country, are called upon to be obedient to its laws, to respect its institutions, and, in the respective professions to which they are trained, to distinguish themselves by exemplary diligence and attention.

Into whatever classes the members of the community are distributed, whatever stations they hold, their own, and the interest of their country require, that

that they discharge the duties of them with activity and chearfulness. Their situations must excite no murmuring nor complaint. In these which they occupy they may be useful to the community, and by honest industry may render their situations better. In every well regulated community, public and private interest lie in the same line. He who contributes to the prosperity of his country, will find that he is most effectually promoting his own. The fordid selfish wretch, that plans out an interest separate from that of the community in which he lives, will, at the long run, perceive, that he hath been pursuing a visionary scheme of happiness. Hence it may be justly inferred, that the prosperity of country, and the interest of the individual, have an equal claim upon every member of the state, that each in the station he occupies, acquit himself with honesty and attention, and that all become useful to the public, by industry and diligence in their private occupations.

Did the influences of these active principles flow through the various ranks of social life, like blood circulating through the human body; they would meet together at the great centre of political life; and, returning back from it, would constantly reinvigorate all the ties, dependencies and connections, that unite us into one body. I therefore remark, that a faithful and regular discharge of the duties incumbent upon the several stations of life, is not only expressive of the truest love to country, but the most solid foundation of our country's independence and greatness. Tho' consisting of many members, the same spirit would pervade and actuate the whole; our strength would be united, would give stability and firmness to the collective body, and render all its operations strong, vigorous and steady.

In the last place I observe, that the love of country requires for the support of its just and regular exertions, not only that we understand its constitution,

on, regard it with an enlargement of soul, and become indurions in our stations ; but along with these, that we act under the direction and influence of religious principles. These must form the manners, and regulate the conduct of every people who wish well to their own and country's happiness. *To walk humbly before God, to do justly, and love mercy,* is a comprehensive summary of genuine religion. An uniform obedience to these precepts forms the most solid foundation of the prosperity and greatness of any people. They are the spring of all that is shining, great and illustrious in human action.

It is indeed true, there may be exertions of intrepidity and courage, where these principles are weak, or even wanting ; but, like the flashes of lightning, they are momentary and uncertain, and only shew what they might have done, had they been regulated by a deep sense, and aided by the superior force of religion. A people may for some time survive the loss of their virtue, and
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even put forth an appearance of health and vigour ; but it is an appearance only, which, like a beautiful cloud, breaks and vanisheth away at the first approaching storm. Religion, in that justness of sentiment, rectitude of principle, and purity of affection, which it is calculated to support, by motives most affecting to the heart, lays a firm foundation for private, public, and national prosperity. In building upon religion and virtue, we raise a bulwark around us, against which no foreign weapon could hope to prosper. External assaults, like waves against the solid rock, would spend their rage in vain. Near seven hundred years did Sparta, in the midst of rival states, maintain her independence. Her citizens were few, but they were brave, their manners uncorrupted, and the love of country their ruling passion. They at last fell ; but not till they had fallen away from that simplicity of manners, and these manly virtues, which, while adhered to, had so nobly supported them.

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In place of these local systems, adopted for the security of country in ancient times, we enjoy the advantages of a religion, whose generous spirit, while it opens the heart into benevolence for the world at large, is exquisitely adapted to inspire the affections, which belong to country, with energy and vigour, and in that direction it gives them, to provide a security for its independence and greatness.

Miserable is the nation where these fences are broken down, which religion and virtue rear up for its protection; all its ties are loosened, and it totters to its lowest foundation. Corruption, vice and wickedness, rush into the vitals of a people, who have dismissed religion, or, which is the same, are lost to its influence. In that dissolution of manners, which an indifference for religion never fails to produce, all the springs of equal government are relaxed. Patriotism and public spirit disappear; their place is usurped by avarice, ambition, and all these profligate vices, which

which are at once the reproach and ruin of a people.

No community could ever stand the current of prevailing corruption; like a mighty inundation it sweeps it off its foundation. Where are these mighty empires that once arose, and were long the terror and admiration of the world? Tho' they are no more, their histories remain: and preceding their fall, what do their histories record of them? Vices enormous, accumulated, and too weighty for the pillars of society to support. Luxury overthrew the empires of the east: A degeneracy of manners, and the extinction of public spirit, annihilated, one by one, the states of Greece. Rome, invincible by foreign arms, like a mighty ruin, fell by her own internal corruptions. This is a just account of the fall of empires. The neglect of private virtue, and its natural consequence the loss of public spirit, have been ever found, but by a short interval to precede their fall. A prevailing corruption of manners, not only destroy
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the spring of the public affections, but introduce exorbitant passions, that mark their way with desolation and ruin.

Did reverence for the Almighty, a sacred regard for his laws ; did integrity, truth, and the love of mankind, prevail in that degree which religion recommends, no opening would be left for the inroads of these selfish designs, ambitious passions, and domineering views, which sport with the interests of the community, and give rise to convulsions that terminate in its ruin. Did religion command the attention of the people, were its happy influence felt through every rank ; did its genuine principles preside over the conduct of their rulers, govern their councils, and guide their measures ; the independence, prosperity and greatness of that people, would rest upon a foundation that no external violence could shake. All would be well within. Her children, principled with religion, would fight her battles, under the protection of the Almighty, supported by that native firmness which

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flows from virtue. It will ever be found, that a prevailing sense of religion is the firmest basis of patriotic virtue, and that solid foundation, upon which it will make its noblest and most vigorous exertions.

Do we then love our country? Are we firmly attached to its constitution? Do we zealously wish to transmit it sound and vigorous to those who shall succeed us? Let the laws of virtue be universally revered. Pure virtue is the soundest patriotism, and every member of the community may, in this way, contribute to its prosperity. Let religion, then, which comprehends all virtue, and is the enforcement of universal rectitude and purity of heart, become the leading object of our attention. Was its genuine influence felt through the various ranks of society, did it form the manners and regulate the conduct of its members, the interests of their country would rest upon a basis that would support them in all their dignity and importance. *Righteousness exalteth*

exalteth a nation. It uniteth their exertions, gives them a just direction, and inspires them with stability and firmness.

This leads me to a remark, which, no doubt, you have already anticipated; namely, that the influence, nay the very existence of religion; will depend upon the attention we pay to its public institutions.

Our religion is not of a solitary, but of a social nature, intended to promote our interests, as beings connected by all the tender sympathies of nature. Hence the propriety and wisdom of its public institutions. They are calculated to bring us together, and, by the force of mutual example, to remind us of these duties we owe to the parent of the universe, of these kind offices due to our brethren, and of that purity of manners, and sobriety of conduct, upon which the regular discharge of every duty will depend. Hence every lover of his country will think himself deeply interested, by his example to countenance,

nance, and with all his credit to support, the institutions of religion. He will readily perceive, that a disregard for them, would speedily terminate in the utter neglect of religion itself. He will therefore think himself called upon, as he loves his country and regards its interests, to give due attendance upon the institutions of religion, not on account of any inherent virtue they possess, but because they are the rational means of preserving religion itself; and he will love religion, and reverence its laws, because inseparably connected with the stability and greatness of his country.

In conclusion of these remarks, I have offered upon this interesting subject, I may, with peculiar propriety, address those of my audience, who have generously stood forth in these dangerous times, for the defence and protection of their country's freedom and independence. I shall not say much. True merit,

merit, tho' it deserves, yet is not ambitious of praise. If these sentiments, I have freely expressed before you, coincide with yours, I shall think myself happy.

Under the first head, I endeavoured to represent wherein, according to my apprehensions, the virtuous love of country must be supposed to consist. Under the second, I remarked these principles upon which this noble affection will depend for its activity and usefulness. It requires, that you form just ideas of the constitution, upon the preservation of which all our interests depend: that you embrace it with a generous enlargement of soul: that you fill the stations you occupy with becoming dignity and attention: that you act under the principles of religion, and regard its public institutions as of essential obligation.

I am persuaded, that all these, you will apprehend, as indispensably necessary to support that virtuous love of country, by which you wish to be distinguished.

ed. You will no doubt regard them, as the just principles upon which this leading affection will depend for its direction, activity, and usefulness. Study them, then, with attention, and cherish them with peculiar care. Acting under their happy influence, you become good men, worthy citizens, and the faithful guardians of your country's rights.

The part you have already taken, marks you out as your country's distinguished friends. Your fellow citizens regard your affectionate attachment to the community, with peculiar approbation. If this public spirit, of which you, and the other associations of this place, set so early an example, shall universally prevail, the community would have nothing to fear. No room would be left for disturbances within, and the invasions of a foreign enemy were little to be dreaded; for the natural bulwark of every community are its virtuous citizens in arms.

Remember the ancestors from whom you are sprung. In many a well-fought
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field, they bled and conquered for their country's liberties. Let the faithful page of history tell, how much the nation is indebted to their determined valour, for their deliverance from a detested race of tyrants, for the glorious revolution, and for the accession of the Brunswick house to the throne of these kingdoms.----

These formed the great objects that roused the zeal of your forefathers, led them to the battle, and inspired them with that noble enthusiasm which crowned their efforts with victory. You are their descendants: emulate their love of country, and be the heirs of their virtues. And may the supreme director of all events take you under the protection of his power, the direction of his wisdom, and crown all your virtuous exertions with honour and success.

OLD HOUSE, 19th JULY, 1778.

